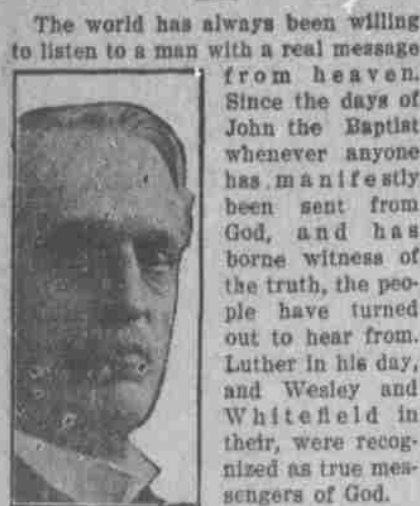


## THE VALUE OF A DEFINITE MESSAGE

By Rev. H. W. Pope,

Superintendent of Men of Moody Bible Institute, Chicago

TEXT—This then is the message which we have heard of Him, and declare unto you.—1 John 1:5.



The world has always been willing to listen to a man with a real message from heaven. Since the days of John the Baptist whenever anyone has manifested himself as a messenger of God, and has borne witness of the truth, the people have turned out to hear from him. Luther in his day, and Wesley and Whitefield in theirs, were recognized as true messengers of God.

William Carey brought another great thought from heaven, and Robert Raikes another. In our own land Dwight L. Moody and Francis E. Clark and Frances Willard have each been the bearer of rich messages from God. All these have met with stout opposition, for "My thoughts are not your thoughts, saith the Lord," and yet eventually their message has been received, and has been incorporated into the life of the church.

One accent of the Holy Ghost, The heedless world hath never lost.

That God has messages for the church of today no one can doubt. Never was there an age which needed divine wisdom more than ours. Great problems confront us, great dangers threaten us. Many of God's people seem dazed by the difficulties before them, and cry out in pitiful tones, "Who is sufficient for these things?" Instead of waiting upon God for a renewal of their strength, they resort to all manner of worldly expedients to gain the attention of the fickle crowd. Others recognizing clearly the same difficulties and dangers are clamoring loudly for "A man with a message."

Why should not every Christian be "A man with a message?" Was it not said of our day, "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams?" Was it not said of all believers, "Ye shall be witnesses unto me?"

### How to Obtain a Message.

There are grave difficulties in the way of even those who are busiest in the service of God. This is an age of hurry and worry, and unless we are very careful we shall fall into the spirit of the age, and allow ourselves to be robbed of that quiet and repose which is essential to a deep acquaintance with God. Somehow we must get time to be alone with God, time to let the truth as it is in Jesus filter down through our being until our whole life is saturated with its spirit. So shall we come forth from our closets each day with the dew of heaven upon our hearts, and with a fresh message upon our lips. "He that hath an ear to hear, let him hear what the spirit saith unto the churches."

### Avoid the Danger.

It is a dangerous thing to know God's will and not do it. And one of the most perilous things a Christian can do, is to try to hold his own simply, and not go forward into the deep things of God when thus led by the spirit. I have read of a Christian man who became so engrossed in his business that he largely lost his fellowship with God. After a while his business began to fail; he found that in a few weeks the vein of coal from which he had been drawing his supplies would be exhausted, and all his investment would be useless. He was also impressed that his business troubles were due to his departure from God, and this led him to much prayer.

One night in a dream a voice seemed to say to him, "Go deeper." It seemed to him to be the voice of God, and it led to an entire transformation of his life. As he entered upon a closer walk with God his heart was filled with new joy and power. But still the voice kept speaking to him so persistently that he began to think it had something to do with his business. And so one day he proposed to his foreman that they should abandon the old vein of coal, and sink a new shaft with a view of finding a deeper store. The foreman ridiculed the idea for all the indications were against it. But he insisted and at length a shaft was sunk, and after they had gone down a reasonable distance they struck, not a vein of coal, but lo, an immense vein of iron, and suddenly the bankrupt miner found himself a millionaire.

Is not this God's message to us today, "Go deeper?" If we have exhausted all the satisfaction and power there is in our present knowledge of truth, let us enter into the deep things of God, depths of wisdom.

Dwell deep, O my soul, deeper yet, hour by hour.  
Dwell deep, deeper yet, in his fullness of power.

You can never tell by the length of a man's face just what he will do in a horse trade.

## INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute of Chicago.)

### LESSON FOR MAY 19.

#### THE OLD LAW AND THE NEW LIFE.

LESSON TEXT—Matt. 5:17-20.  
GOLDEN TEXT—"He that loveth his neighbor hath fulfilled the law."—Rom. 13:8.

If there is any one thing we as Americans delight in, it is in enacting laws. We seem to have an insane idea that all the ills of human life can be cured by legislation. There seems to be a correspondingly greater carelessness in the matter of law enforcement. Jesus did not found his kingdom upon a multiplied number of "Thou shalt not's," of merely negative enactments. He took the old Divine law and "fulfilled" it, i. e., filled it full with life. He put purpose, life and vitality into that law. He transformed it from an outward formal observance to an inward heart motive. At the outset of this lesson Jesus not only says that he will obey the law of Moses and the admonitions of the prophets, but that those same principles shall apply in the hearts of the citizens of his new kingdom. That moral order which is in accordance with the Divine standard is still to be observed. Christianity gives no license to its followers. The righteousness which is of Christ does not lessen our moral obligations. Jesus says that not the least "not or tittle," the smallest part of a Hebrew letter, the "dotted of an I or the crossing of a T" shall be set aside. They must all be realized in the lives of his followers.

#### Responsible for Teachings.

In order to emphasize this still further, he tells those whom he calls and appoints to his service that they shall be held responsible for what they teach, as well as what they practice, with regards these commands. To teach men to break one of the very least is to become least in his new kingdom. To obey and to teach others to obey is to become great in this new kingdom. Such is the importance he places upon the Old Testament teachings and his statement as to its authors. Let us beware reading into his words any meaning that shall set aside this portion of Holy Writ, or that shall suggest any question as to their accepted authorship or authority. But Jesus was also aware of the danger of outward obedience or mere perfunctory fulfillment of that law together with the myriads of traditions that had grown up with it. Hence it is that he so specifically warns his followers that their righteousness, i. e., right relations, must exceed that of the Pharisees whose loyalty to the law and to tradition is so famous. His followers must keep not only the form but the spirit also, and so he goes on to illustrate. Beginning with an old commandment, "Thou shalt not kill," he shows us that the outward final act of murder is but an outgrowth of the spirit of a man's heart, hence he who hates his brother man is in danger of, i. e., already in the power of, those forces that in their culmination will bring him before the tribunal. "In danger of hell," Jesus clearly indicates in all of his teaching a future state of punishment as well as one of bliss, and granting that these words are only symbolical, of which we are not convinced, we must pray to be delivered from the reality. These words are of the merest nonsense if they be not true, and certainly we cannot accuse Jesus of jesting nor suggest him to be a fool (lacking in knowledge) as he speaks upon so serious a subject.

#### Jesus' Philosophy Simple.

"Rememberest thy brother hath aught against thee." The philosophy of Jesus is perfectly simple. If anger is criminal then he who is guilty must of necessity become reconciled to that one whom he has offended. Not merely that we are to forgive those who have wronged us, for that is not such a hard matter. But we must get right with our brother who has aught against us before our gifts will be acceptable unto God. Some one has said, "It is far easier to give up a coin than to give up a quarrel. It is easier to lay down a generous offering than to lay down a grudge." This requires haste, we must agree with our adversary quickly or else he will turn upon us and presenting his righteous cause before the tribunal bring upon us a judgment for our anger, our censoriousness, or our condemnation. Once thus brought before the judge, be it an earthly tribunal, public opinion, or a loving God, our opportunity is past and we shall be obliged to pay to the uttermost, even so small a part as a farthing—about two-fifths of a cent.

True reformation is not wholly destructive. So our Lord began his new kingdom by grafting it as it were upon the strong root of the past law which was good, but this new application bore a vastly different fruit than any thus far grown. Both had their root in the love of God for fallen humanity, and the finest flower of both is to be the application of the law of love as shown in man's relation to man.

Such, then, is Jesus' attitude towards the Old Testament law and his application of that law.

## Farmers' Educational and Co-Operative Union of America

Matters of Especial Moment to the Progressive Agriculturist

Investigate co-operative selling. The producer is not robbing the consumer.

Capital is the thing most needed on the farm. Raising theories is a poor-profit business.

For every success in farming there is a reason.

Whenever you do a thing put a boost in it.

Don't try to preserve happiness in a family jar.

There's room up in front for every good farmer.

Self-conceit springs eternal in the human breast.

Every boost for better farming is a boost for better living.

Friendly sentiments do not count for much unless they are backed up by friendly acts.

The world especially likes to see the man succeed who doesn't have a fair chance.

Next time opportunity knocks you may not recognize her, 'cause she sometimes spells her name S-I-L-L.

A man can keep on getting whisky for a long time, but whisky doesn't care. It is also getting him.

The man who wants you to buy big interest bearing stocks in some foreign concern isn't a fool, but he thinks you are.

There are many men who resemble the cackling hen, except their noise is made before they do anything worth while.

The farmer shouldn't have to haul bumper crops over bumping roads.

Some farms are in the wrong hands, and some men are on the wrong farms.

A man isn't responsible for his lot in life, but whether he makes the best of it or not, that's what he has to answer for.

There have been few developments in recent years of greater educational interest and significance than the work done by associations of boys and girls in agricultural and domestic-art undertakings. As a rule, these have had their beginning in some form of competitive contest for special occasions or awards. The organization of clubs has usually been an incidental outgrowth of the plans for these contests, and the name applied to the organization itself has varied widely with the different purposes carried forward. Thus we find clubs for corn growing, cotton growing, potato growing, fruit growing, poultry growing, live-stock study, bird study, home culture, and high-school improvement. All of these have been more or less agricultural in their general character.

To any who are unacquainted with the nature of such clubs it may be explained that a corn-growing club is an association of boys who enter into a competition to determine which can grow the most or the best corn on a certain area of ground under definite rules of planting, cultivation and exhibit of their produce. A cotton-growing club would undertake a similar competition in producing the best yield of cotton under prescribed conditions. For girls these contests have frequently taken the form of bread-making, sewing, or joint contests with boys in gardening or poultry raising.

Various agencies have taken the initiative in starting this movement under particular local conditions, but the inspiration for state-wide activity in these lines has generally come from some individual or official source connected with the state department of education, the state agricultural college, or the United States department of agriculture.

The first state-wide movement of this kind began about 1898 in New York, under the auspices of the College of Agriculture of Cornell university, as a development from its nature-study lessons. This work has now gone over the whole state and has taken a variety of forms.

Other states were quick to take up the work and the splendid results have been demonstrated at "corn shows" and other exhibitions, but the most wonderful part of all is the actual increase of crop yields shown in many localities where these "club" workers are active. Some of the southern states—Texas, South Carolina and Georgia, have been especially active in organizing this kind of work, and much of the development in the Gulf and South Atlantic states has been greatly assisted by the boys' demonstration work.

The recent Southern Corn show furnished a splendid exhibition of corn products, the effect of the boys corn clubs being widely shown, and the cultivation of corn in place of the exclusive growing of cotton, was given an important impetus.

Skim Milk for Poultry.

Poultry like clean skim milk, but they do not relish milk and dirty water mixed.

## CHRISTIAN CHURCH MEETS

West Tennessee Representatives Held Session at Alamo.

The different phases of church effectiveness was discussed at the West Tennessee Christian convention in Alamo last week by J. E. Stewart, Rev. R. P. Meeks, W. P. Couch, J. C. Hamlet, J. A. Campbell, S. F. Fowler and others.

"The Old Time Religion" was the subject of a very interesting address by Rev. V. R. Smith, and Rev. E. S. Baker, of Milan, discussed the practicability of the Christian religion under the subject of "A Man's Work in a Man's Way." Addresses were made by Mrs. Dowsey and Mrs. Hirsch, and Mrs. W. B. Bell, of Bells, discussing the connection women's work has with the success of the local church.

A special train was run out from Jackson on the new Birmingham & Northwestern railroad to carry the delegates to the convention, going through that gateway.

The convention was in every particular a splendid success.

## WHY WOMEN SUFFER

Many Huntingdon Women are Learning the Cure.

Women often suffer, not knowing the cause.

Backache, headache, dizziness, nervousness,

Irregular urinary passages, weakness, languor—

Each a seeming torture of itself.

Together tell of weakened kidneys.

Strike at the root—get to the cause.

Quickly give the help the kidneys need.

No remedy endorsed like Doan's Kidney Pills.

Recommended by thousands—Endorsed at home.

Here's convincing proof from a Huntingdon citizen:

Mrs. E. G. Hall, Maple and College streets, Huntingdon, Tenn., says: "I found Doan's Kidney Pills to be just as represented and I therefore do not hesitate to recommend them. I got a supply of this remedy from the Patrick Drug Company when I was suffering from weak kidneys and its use made me feel much better."

For sale by all dealers. Price 50c. Foster-Milburn Co., Buffalo, New York, sole agents for United States.

Remember the name—Doan's—and take no other.

## Booklovers' Contest

Inaugurated by the Tennessean and American.

The great Booklovers' Contest which was just opened by the Nashville Tennessean and American has proven immensely popular.

\$5,200 are offered in prizes. The first prize is \$1,000 in cash; second, \$500; third, fourth, fifth and sixth, pianos, and on down a list of 300 valuable articles.

Any one can enter The Tennessean and American contest any time. A knowledge of books is not necessary. In reality the contestants are simply paid for having fun. Read The Nashville Tennessean and American for particulars or write

Tennessean and American  
The Booklovers' Contest Editor  
Nashville, Tenn.

"I suffered habitually from constipation. Doan's Regulax relieved and strengthened the bowels so that they have been regular ever since."—E. Davis, grocer, Sulphur Springs, Texas.

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Our Northern friends come here through our individual correspondence and expense and we never misrepresent facts to attain an end. Neither do we "whack up" with any little fellows to break deals for any one. Even disregarding the question of moral decency we realize the necessity of the strict adherence to an observance of the uncompromising code of honor and courtesies as laid down by business men of all professions. We will expect no commission unless we or you sell your property to one of our correspondents.

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Representatives of Immigration Department of N. C. & St. L. R'y and Carroll County Representatives of State Immigration Bureau under Com. of Agriculture T. F. Peck.

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